

# The LUTHERAN CLARION



Lutheran Concerns Association  
149 Glenview Drive, New Kensington, PA 15068-4921

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## Reclaiming Our Squandered Heritage The Lutheran Doctrine of the Two Kingdoms (Part III)

**Editor's Note:** On January 20, at the 2014 LCA Conference, Rev. Thomas J. Queck read aloud Rev. Dr. Laurence L. White's paper; Dr. White could not attend due to an emergency.

In Part I, which was published in the May issue of the *Clarion*, Dr. White illustrated that the moral life of the United States, the foundation of our culture, has collapsed. At the same time, the church has allowed itself to be intimidated into silence. However, the Christian pastor must speak out and the Christian citizen must participate in the public debate. Part II of Dr. White's essay, published in the July issue, continued by emphasizing Luther's teaching regarding the responsibility of the Church and her pastors to address matters of public morality and to call the government and its leaders to account.

In Part III, Dr. White urges Pastors, and those whom God has given into their charge, to speak out. He gives examples: Christ before Pilate, Elijah on Mount Carmel, Rev. Martin Niemöller before the Nazis in 1934. This is a time of testing for our church.

There are those who would argue that the peace of the church requires diplomatic silence in response to evil in high places. Luther adamantly disagrees:

*"So it is a mistake when some wiseacres maintain now that it is enough for a preacher to tell everyone what is right and simply to preach the Gospel, but not to touch the pope, the bishops, the princes, and other stations or persons since this causes unrest and discord." (AE, 21, 56)*

The office of the ministry requires the courage to be the salt of the earth. Faithful pastors must be willing to stick their necks out. Controversial moral issues must be addressed without equivocation. Even the high and mighty princes and potentates of this world must at times be called to account.

*"Anyone who is supposed to criticize the whole world—emperors, kings, princes, wise men, learned men—and say that their way of life is damned before God, has to stick his neck out. But if I am hypocritical and say that everything is alright with them, I get off scot free and I keep their favor and acceptance. In the meantime, I flatter myself that I intend to preach the Gospel too. Still I have become salt that has lost its taste; for I am letting the people stick in the old delusion of their flesh, til finally they go to the devil, with me in the lead." (AE, 21, p.57)*

Luther found in the words of Psalm 82 a divine command that both the government and the governed must humbly

acknowledge the authority of God.

*"Now, in order that these proud gods (ed. the leaders of government) may be deprived of their defiant boastfulness when they think that no one is to judge them or rebuke them without being called a rebel, a little peg is driven into them, and a club is laid beside the dog. Thus they are properly rebuked, boldly spoken to, and threatened sharply and hard as this psalm does. For it says here, 'God stands in His congregation and judges the gods...'; that is, He rebukes them. For He keeps the upper hand over them and the right to judge them and does not make them rulers in such a way as to abolish His own Godhead and do as they please as if they alone were gods over God. On the contrary it is His will that they be subject to His Word and either listen to it or suffer all misfortune. It is enough that they rule over everything else; they are not to rule over God's Word. For God's Word appoints them, makes them gods and subjects everything to them. Therefore, they are not to despise it for it is their institutor and appointer; but they are to be subject to it and allow themselves to be judged, rebuked, made and corrected by it." (AE, 13, p.48)*

Luther's response to the natural question "Where then is God?" is that God can be found where "He has appointed priests and preachers to whom He has committed the duty of teaching, exhorting, rebuking, comforting, in a word, of preaching the Word of God." (AE, 13, p.48)

The courage of faithful pastors in rebuking the sinful actions of their rulers or their government may well serve as a deterrent to rebellion by diminishing the wickedness of tyrants:

*"So then, this first verse teaches that to rebuke rulers is not seditious, provided it is done in the way here described; namely, by the office to which God has committed that duty, and through God's Word spoken publicly, boldly, and honestly. To rebuke rulers in this way is, on the contrary, a praiseworthy, noble, and rare virtue, and a particularly great service to God, as the psalm here proves. It would be far more seditious if the preacher did not rebuke the sins of the rulers; for then he makes people angry and sullen, strengthens the wickedness of the tyrants, becomes a partaker in it, and bears responsibility for it. Thus God might be angered and might allow rebellion to come as a penalty." (AE, 13, p.50)*

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Faithful preaching is always controversial. The prophetic proclamation of God's Truth in a world ruled by the Lie must inevitably provoke shrieks of outrage from the Father of the Lie. As Luther once noted with characteristic discernment: *"If the devil is not screeching, then you are not preaching!"* But such boldness is a *"noble and rare virtue"* indeed. The lure of professional success and institutional advancement is most difficult to resist. *"Give the audience what they want,"* the Tempter softly hisses. *"Your pews will be full. Your budgets will be exceeded. They will love you!"* But the abuse and neglect of some, perhaps even

**"...the pastor who fails to publicly, boldly, and honestly rebuke the sins of government not only strengthens the wickedness of the tyrants, but 'becomes a partaker in it and bears responsibility for it.'"**

Martin Luther

the great majority of pastors do not invalidate the pastoral office which God has established: *"Nevertheless, abuse does not destroy the office; the office is true, exactly as temporal rule is a true and good office, even though a knave has it and abuses it."* (AE, 13, p.48) Father Mar-

tin makes no attempt to conceal his contempt for pastors who fail in this responsibility:

*"There are many bishops and preachers in the ministry, but they do not stand and serve God faithfully. On the contrary, they lie down, or otherwise play with their office. These are the lazy and worthless preachers who do not tell the princes and lords their sins. In some cases, they do not notice the sins. They lay down and snore in their office and do nothing that pertains to it except that like swine, they take up the room where good preachers should stand. These form the great majority. Others, however, play the hypocrite and flatter the wicked gods and strengthen them in their self-will.... Still others fear for their skins and fear that they must lose life and goods. All these do not stand and are not faithful to Christ."* (AE, 13, p.49)

A chilling echo of Luther's expression of contempt for such gutless pastors can be heard in words that Adolf Hitler spoke to his inner circle shortly after coming to power in Germany in 1933. Hitler boasted that the Christian church was impotent and posed no threat to National Socialism. He confidently declared:

*"I promise you that if I wished to I could destroy the church in a few years. It is hollow and rotten and false through and through. One push and the whole structure would collapse. We should trap the priests by their notorious greed and self-indulgence. We shall thus be able to settle everything with them in perfect peace and harmony. I shall give them a few years reprieve. Why should we quarrel? They will swallow anything in order to keep their material advantages... The parsons will be made to dig their own graves. They will betray their god to us. They will betray anything for the sake of their miserable*

*jobs and incomes."* (Conway, p.16)

Hitler's arrogant boast proved to be sadly accurate.

Note carefully Luther's words: the pastor who fails to publicly, boldly, and honestly rebuke the sins of government not only strengthens the wickedness of the tyrants, but *"becomes a partaker in it and bears responsibility for it."* Bishop Berggrav asserts: *"To put it in a nutshell - he who keeps silent, shares in the guilt. He fails God."* (Berggrav, p.308)

The reformer cites Christ's testimony before Pontius Pilate as a prime example of the faithful confession of the truth in the face of secular authority:

*"Christ has instructed us preachers not to withhold the truth from the lords but to exhort and to chide them in their injustice... We recognize the authority but we must rebuke our Pilates in their crimes and self-confidence... We should suffer. We should not keep still. The Christian must bear testimony for the truth and die for the truth. But how can he die for the truth if he has not first confessed the truth? Thus Christ showed that Pilate did exercise authority from God and at the same time rebuked him for doing wrong."* (Quoted in Sanders, p.45)

Elsewhere Luther writes:

*"We have to suffer what they inflict on us. We must never keep silent about or assent to unrighteousness. We should rather be willing to die for the truth than keep silent and say they are right when they act unjustly. Truth is to be confessed and unrighteousness punished. There is a vast difference between enduring unrighteousness and violence and keeping silent about them."* (Quoted in Berggrav, p.308)

In 1940, Nazi Germany was near her zenith - the nation's power, prosperity, and prestige were at their highest levels in history. The Jews had been systematically excluded from the life of the nation, deprived of the protections of citizenship and the law, gradually disappearing into the spreading network of concentration camps. In that year, at the height of Hitler's power and popularity, Dietrich Bonhoeffer offered the following assessment of responsibility for what was taking place within his country:

*"I am guilty of cowardly silence at a time when I ought to have spoken. I am guilty of hypocrisy and untruthfulness in the face of force. I have been lacking in compassion and I have denied the poorest of my brethren... We, the*

### *Thank You* Balance-Concord, Inc.

Balance-Concord, Inc., has been a most faithful contributor to **The Lutheran Clarion** in honor of the sainted **Rev. Raymond Mueller** and the sainted **Rev. Edgar Rehwaldt**, both of whom faithfully served the Synod and Balance-Concord, Inc., for many years.

**The Clarion** is most appreciative of such continued support from Balance-Concord, Inc., as well as the wonderful support of our readers. These contributions make it possible to bring you substantive articles by respected and qualified authors on issues affecting YOUR Synod. Please continue your support. It is both appreciated and needed.

church must confess that we have not proclaimed often or clearly enough our message of the one God who has revealed himself for all times in Jesus Christ and who will tolerate no other gods beside Himself. She must confess her timidity, her evasiveness, her dangerous concessions.

**“Faithfulness is the God-given willingness to obey God’s Word without any of the compromises or concessions which the world calls ‘realism’ or ‘practicality.’ [It is] the willingness to do it God’s way even when that seems absolutely impossible. [It is] the willingness to leave the outcome to Him.”**

*She has often been untrue to her office of guardianship and to her office of comfort. She was silent when she should have cried out because the blood of the innocent was crying aloud to heaven. She has failed to speak the right word in the right way and at the right time. She has not resisted to the uttermost the apostasy of faith, and she has brought upon herself the guilt of the godlessness of the masses... The*

*church must confess that she has witnessed the lawless application of brutal force, the physical and spiritual suffering of countless innocent people, oppression, hatred, and murder, and that she has not raised her voice on behalf of the victims and has not found ways to hasten to their aid. She is guilty of the deaths of the weakest and most defenseless brothers of Jesus Christ... The church must confess that she has desired security, peace, and quiet, possessions and honor, to which she had no right... She has not borne witness to the truth of God... By her own silence she has rendered herself guilty because of her unwillingness to suffer for what she knows to be right.” (Bonhoeffer, p.112ff.)*

Less than five years later Bonhoeffer was dead, hung naked from a piano wire noose at Flossenburg Concentration Camp. Germany had been destroyed, her great cities bombed out of existence, her ancient cathedrals reduced to piles of rubble. In the face of monstrous evil “He who keeps silent shares the guilt. He fails God.”

#### **IV. Conclusion**

By now it should be evident that the biblical concept of the two realms as articulated by Martin Luther and confessional Lutheranism in no way equates to American secularism’s assertion of the absolute separation of the church and state. On the contrary, the concept precludes cultural disengagement by Christians in general and Christian pastors in particular. At the same time, we may not sanctimoniously play the worldly games of politics and power. The devil cannot be defeated as long as we are willing to play his game by his rules.

The narrow central channel between the two monsters of destruction is the only way. Faithfulness is the God-given willingness to obey God’s Word without any of the compromises or concessions which the world calls “realism” or

### **CLARION SIX YEAR ANNIVERSARY!**

As the *Clarion* enters it’s seventh year of publishing, we want to thank our readers for supporting us along the way. We could not have done it without you!



We can’t rest yet; much work remains to be done to return our Synod to the Church of our Grandfathers and Reformation fathers! The Lutheran Concerns Association is dedicated to the effort to reclaim our full Lutheran heritage for the LCMS. We cannot do this alone. We need your continued help so that a truly Lutheran church body will be there for our grandchildren and great-grandchildren. We at the LCA desire to be helpful in preserving our faith, under the Lord’s blessing, so that the treasure of pure doctrine and right practice will be known for generations to come. Would you prayerfully consider assisting us in this ongoing effort with your tax deductible donations?

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“practicality.” Faithfulness is the willingness to do it God’s way even when that seems absolutely impossible. Faithfulness is the willingness to leave the outcome to Him. For us as Christians this is not about the rescue of a nation, the preservation of a form of government, or the outcome of an election. On the windy crest of Mount Carmel, the prophet Elijah stood all alone that day. He gazed sadly upon his countrymen who thought they could have it both ways. He confronted them with unwelcome unpopular truth: **“How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal then follow him.”** The response from his congregation was deafening silence: **“And the people answered him not a word.”** (1 Kings 18:21) The prophet had faithfully discharged his duty and any objective observer would have judged his performance to be nothing more than self-destructive folly. But then the fire came down from heaven!

The traditional German children’s prayer, “*Lieber Gott, macht mich fromm, das ich noch zum Himmel komm*” (Dear God, make me pious, so that one day I may go to heaven.) underwent a tragic mutation in the streets of Munich during the years of the Hitler Reich. As the little children played their games they sang this rhyme, “*Lieber Gott, macht mich krumm, das ich nicht zum Dachau kumm*.” (Dear God, make me silent, so that I don’t end up in Dachau.) Their words revealed the pervasive intimidation of life in a totalitarian state. They knew that anyone who said too much could quickly disappear into one of the camps. We face no such risks today, but the silence from the pulpits of America is deafening nonetheless. Our country is “*slouching towards Gomorrah*.” The collapse of morality is wreaking havoc in the lives of our people. 4,000 babies are being slaughtered in this land every single day. And yet we remain silent. We have allowed ourselves to be deceived and intimidated. We cannot afford the luxury of a pious retreat from the world and its problems. Such isolation may have worked in simpler times,

but it will not work now. Pastors must be God's spokesmen - we must clearly and specifically identify the false gods which call upon our people to bow down before them every day. We must call the civil government to account by the authority of the God who established civil government. Nor can we allow the world to set the church's agenda and determine the content of the church's message, for then we would be reduced to mouthing the trendy slogans of every new political and social movement that appeared on the scene. Too many churches, both liberal and conservative, have gone that way before.

Franz Lau reveals himself to be a master of understatement when he observes: *"However, all that which Luther says about the correction of all the estates through the pastoral office calls to mind all of the outrageously difficult practical problems which apply in this area and with which Luther also had to deal."* (Lau, p.76,77) The practical problems involved in this area certainly are *outrageously difficult*. In the face of all those difficulties it is sorely tempting to abandon the effort altogether and wash our hands of the sordid business of politics. But there is simply too much at stake here for us and for the people whom God has placed within our charge. The chilling precedent of German Christianity's failure to recognize and respond to the evil of Nazism ought to make that quite clear. In 1934, Martin Niemoeller issued this challenge to the members of his congregation in Dahlem:

*"We have all of us—the whole church and the whole community—been thrown into the Tempter's sieve, and he is shaking and the wind is blowing and it must now become manifest whether we are wheat or chaff! Verily a time of sifting has come upon us, and even the most indolent and peaceful person among us must see that the calm of an easy contemplative Christianity is at an end...It is now springtime for the hopeful and expectant Christian Church - it is testing time, and is giving Satan a free hand, so that he may shake us up and so that it may be seen what manner of men we are!...Satan swings his sieve and Christianity is thrown back and forth; and he who is not ready to suffer, he who has called himself a Christian only because he hoped to gain something thereby for himself, or for his race or for his nation is blown away like chaff by the wind of this time of testing."* (Conway, p.1)

A few days later, the agents of the Gestapo came for Pastor Niemoeller in the dead of night. They broke down the door to his parsonage and dragged him downtown to Moabit city prison. He was thrown in the holding cell with all the others arrested that evening, the hookers, the thieves and the drunks. He sat on the floor of the cell amid the pools of blood and vomit. And awaited his fate. Just before dawn, the Lutheran prison chaplain made his rounds. He was horrified to find his fellow pastor, dressed in his black suit and clerical collar, sitting on the floor of that cell. *"My brother,"* he cried, *"What did you do? Why are you here?"* A discouraged and disgusted Niemoeller looked up at his fellow pastor and replied, *"My brother, given what is happening in our country, why aren't you here?"*

### DVD Distribution

Please assist in making possible distribution of 2014 LCA Conference DVD's to all LCMS congregations.

In past years, LCA Conference DVD's, with assistance from Balance-Concord, Inc. have been sent to approximately 1,200 LCMS Synodical Convention delegates, Synod and District officers, etc. The 2014 Conference focused on what the American Bar Association called the second most important story of 2013, the extraordinary rapid advancement of same-sex marriage in the U.S. The LCA Conference speakers again were outstanding: Attorney Mark Stern; Chaplain Craig Muehler, Capt., U.S.N.; Rear Admiral Luther Schriefer (Ret.); Mr. Timothy Goeglein; Rev. Dr. Laurance White and Rev. Michael Kumm. See the January 2014 or November 2013 *Lutheran Clarion* for the full Conference Agenda.



This year the goal is to send the Conference DVD's to every congregation in Synod. Your help is sought in raising approximately an additional \$8,500 to make this possible, something that certainly is possible. Contributions earmarked for this purpose should be sent to: **Lutheran Concerns Association**, 149 Glenview Drive, New Kensington, PA 15068-4921.

In this time of testing for us and for our church may we find the wisdom and the courage to serve God fearlessly and proclaim His Word faithfully. The road before us is long and difficult, but that must always be true of the way of the cross in this sinful world. A few moments after his encounter with the chaplain, Niemoeller was summoned by a magnificent SS Officer in his resplendent black uniform bedecked with silver death's heads and red swastika arm-bands. The officer had come to take him across the street to appear before the Nazi People's Court. As they made their way through the tunnel under the street the anguished preacher cried out to God near despair. He lamented that he was all alone. None of his fellow pastors would have anything to do with him. He was about to be sent to a concentration camp. It was all over. He heard a quiet voice speaking. He looked furtively around but there was no one in the tunnel but him and the SS guard. He leaned toward the officer and heard these words repeated. ***"The name of the Lord is a strong tower. The righteous man runs to it and is safe."*** (Proverbs 18:10) God's Word for God's man at God's moment. Trust in the Lord. Preach His Word. Leave the outcome to Him.

### Rev. Dr. Laurence L. White

Senior Pastor, Our Savior Lutheran, Houston, Texas

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**“Your Encouragement and Support will Make a Difference”**

The above quote is from Rev. Jeffrey Horn, a CTS graduate and missionary, who, with his wife Lora, are serving the Lord in Papua, New Guinea. In addition to preaching and giving Bible studies, Rev. Horn teaches at Timothy Lutheran Seminary.



He faces many obstacles: the local pastors need more education, a local heresy has spread to many congregations, congregations need copies of the *Small Catechism* in the local language, they need new hymnals, congregations go without the Lord's Supper because there is no wine available. So far, *Clarion* readers generously donated \$4,407.00 for Rev. Horn's work. \$500.00 has been donated for Rev. Wildaur and Rev. Gaugert in Togo, West Africa. We pray you will continue with your encouragement and support for these missionaries. Please send checks payable to:

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Mark the memo line of your check "New Guinea Mission Project" or "Togo Mission Project." LCA will see to it that the funds are mailed in and specifically earmarked for the appropriate mission.

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**Rev. Dr. Daniel L. Gard Accepts Call to Presidency at Concordia University, Chicago**

The *Clarion* Staff is pleased that Dr. Gard accepted the call to Concordia University, Chicago. Following are comments from two of those who know Dr. Gard. These comments show that Dr. Gard is well qualified for the challenges that face him at the University:

**Rev. Dr. William C. Weinrich**, D.Theology, Concordia Theological Seminary, Fort Wayne, Indiana, writes:

Rev. Dr. Dan Gard has the qualities and experience to be a great university president. Uniquely qualified, in fact: Ph.D. in Old Testament from Notre Dame, experience as both parish pastor and seminary professor, decorated chaplain in the Navy. Indeed, he is a rear admiral in the Navy chaplaincy. This reflects a truly unique experience: at the Pentagon on 9/11; ministry at Guantanamo; significant ministry to soldiers/sailors returning from Iraq and Afghanistan. This is no bureaucrat. Dan is a pastoral intellectual and an intellectual pastor. He knows how to deal with people of all kinds. And he

loves the church and her Gospel message. Concordia is a university of the church. Its mission is to educate students to live and work as Christian people in the world. To be president of such a university with such a mission, Dr. Gard is perfect.

**LCDR R. Eric Malmstrom**, Chaplain Corps, USN:

As a former student and Navy chaplain, I have known Rev. Dr. Daniel Gard for nearly twenty years. As an instrumental figure in my pastoral formation, he did not just "teach" me how to be a pastor; he exemplified what it meant to be a faithful, confessional, and loving pastor. In the years since I left the seminary I have sought his wisdom and guidance as a Navy chaplain and as a minister of the Gospel on countless occasions. His professional and academic experience makes him uniquely qualified as the spiritual, academic and administrative head of CUC. He has achieved the highest possible rank of a chaplain in the US Navy Reserve. This alone demonstrates that RDML Daniel Gard is the best and most qualified among all chaplains serving in the US Navy Reserve. He is without a doubt the best and most qualified choice to serve as the President of CUC.

**Rightly Handling the Word of Truth or, what should we expect from our pastor's sermons**

[The below article, by South Dakota District President Rev. Dr. Dale Sattgast, is from the South Dakota *District News*, January 2014.]

*"Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth. But avoid irreverent babble, for it will lead people into more and more ungodliness."* (2 Tim. 2:15-16)

Dear Friends in Christ,

What should we expect from our pastor's sermons? That's a good question that probably should be asked more frequently. I would add that the question should be asked both by those who sit in the pew and by those who stand in the pulpit.

Some years ago, a visitor from another church gave me some counsel concerning what he thought made for a good sermon. He lamented the fact that his current pastor just didn't preach like his former pastor. But because his comments followed hearing one of my sermons, I couldn't help but think that his comments may have been directed a bit toward the sermon I had delivered.

The key to a good sermon, he shared, was that it kept the hearer's attention by having two or three jokes embedded in the sermon. Because the hearer would never know when the jokes were coming, he or she would have to listen to the whole sermon to avoid missing the jokes when they came. Incidentally, the man told me a couple of jokes he remembered from his former pastor's sermons, and they were funny. I didn't think at the time, however, to ask if he remembered anything from his former pastor's ser-

mons other than the jokes.

From time to time, telling a joke or a funny story during a sermon may have its place. I confess to having included a few jokes or funny stories in my sermons over the years. I add the caution, however, that the joke or funny story should have bearing on the content of the sermon and must never draw attention away from God's Word and the message of the Gospel. But the key to a good sermon is not that it has two or three jokes to keep people's attention. If that's what we expect from our pastor's sermon, then we're expecting the wrong thing!

The Apostle Paul instructed Pastor Timothy on the importance of "rightly handling the word of truth" and avoiding "irreverent babble." To be clear, the "irreverent babble" was not referring just to jokes. It was a reference to any empty and profane or godless conversation. But the matter of "rightly handling the word of truth" was another matter. The word that Paul used — translated "rightly handling" — meant to cut a straight path so that the traveler can go directly to his or her destination. Just a few verses earlier, Paul spoke of that destination for God's people: "...that they also may obtain the salvation that is in Christ Jesus with eternal glory" (2 Tim. 2:10, cf. 2 Tim. 4:8).

What should we expect of our pastor's sermons? Above everything else, our pastor should rightly handle God's Word in such a way that the path to salvation is cut straight and clear with nothing in the way! My wife's pastor used to say that every sermon should be preached as if it were the last sermon the hearer would ever hear, clearly presenting God's Word, the Law, the Gospel — in all, proclaiming Jesus as the only way of salvation.

The first thing this means is that the sermon should be based squarely on God's Word and is faithful to the Scriptural text. The pulpit is no place for trivial stories on the one hand, nor "pious platter" that is not faithful to the text on the other. I appreciate the account of Paul and Silas' preaching in Berea. After their preaching, the Bereans made sure that what they heard was true to God's Word, "examining the Scriptures daily to see if these things were so" (Acts 17:11).

Second, every sermon should clearly convey God's Law in such a manner that every hearer realizes his or her sin and sinful nature, the total inability to merit God's favor and eternal life on his or her own, and the need for repentance. The clear preaching of God's Law is necessary. Where there is not sorrow and repentance over sin, true faith is missing. The Apostle Paul wrote that "if it had not been for the law, I would not have known [my] sin" (Rom. 7:7).

Most important, however, is that every sermon should cut the path straight to Jesus and to God's saving grace that comes only through Jesus' sacrifice on the cross for our sins and through His resurrection. Only there is forgiveness for repentant sinners. Only there is the assurance for salvation. Only there is the truth that Jesus does for us what we could never, ever do for ourselves. Only there is the central message of the Gospel. And only there

### We are Already Planning the 2015 LCA Conference!

Please mark your calendar for **Monday, January 19, 2015**. The focus of the 2015 Conference will be the Bible. Again, we have a great line-up of speakers:

- Rev. Dr. Cameron A. MacKenzie (Chairman, Historical Theology, Concordia Theological Seminary, Fort Wayne)
- Rev. Dr. Peter J. Scaer (Exegetical Theology, Concordia Theological Seminary, Fort Wayne)
- Rev. Dr. Jeffrey J. Kloha (Provost; Exegetical Theology, Concordia Seminary, Saint Louis)
- Rev. Dr. Martin R. Noland (Pastor, Trinity Lutheran, Evansville, Indiana)
- Rev. Dr. Brian S. Saunders, Iowa District East President;
- Vicar Christian A. Preus (Good Shepherd Lutheran, Lincoln, Nebraska);
- Rev. Dr. Roland Ziegler (Systematic Theology, Concordia Theological Seminary, Fort Wayne);
- Rev. Dr. William Weinrich (Early Church History and Patristic Studies, Concordia Theological Seminary, Fort Wayne).



Look for more information in future issues of **The Lutheran Clarion** and at <http://lutheranclarion.org/>

is the Holy Spirit's power to change our lives.

What should we expect from a sermon, whether we are in the pew or in the pulpit? Nothing less than that sermon has been the result of "rightly handling the word of truth" and nothing less than that sermon can be used by the Holy Spirit to bring forgiveness, changed lives and salvation. And that is no joke!

In Christ,

**Pastor Dale Sattgast**

*"... nothing ...except Jesus Christ and Him crucified"*

1 Cor. 2:2

2 Cor. 3:4-6

2 Tim. 1:8-12

**OOPS!**

**Clarion** Readers: We made a mistake in the July 2014 article *Brief Report on the 2014 ACELC Conference*. During the set-up process one of Rev. David Ramirez's footnotes was altered.

Here is the context: *Perhaps the most beneficial aspect of the [ACELC] presentations was the care that was taken to define terms and dismiss false alternatives.*<sup>2</sup>

Following is footnote two as it should have appeared:

**2** One false alternative that was particularly enjoyable to see deconstructed was the rabbit hole of the ontological vs. functional views on the ministry.

Our apologies to Rev. Ramirez and to our readers.

# LUTHERAN CONCERNS ASSOCIATION ANNUAL CONFERENCE

Monday, January 19, 2015

*Thy Word is Truth*

John 17:17

The Lutheran Concerns Association extends a cordial invitation to all Lutherans, especially LCMS, to attend the LCA Annual Conference. We look forward to meeting you and working together to make the LCMS a faithful and strong voice for Evangelical Lutherans.

## LCA CONFERENCE PRESENTATIONS

*For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.*

I Thessalonians 2:13

6:40 a.m. - <b>Registration Opens</b>
7:00 a.m. to 7:45 a.m. - <b>Rev. Dr. Roland Ziegler</b> - Bible Study
8:00 a.m. to 8:10 a.m. - <b>Rev. Dr. William Weinrich</b> - Opening Devotion
8:10 a.m. to 8:20 a.m. - Welcome and Greetings from the LCA ( <b>Mr. Walt Dissen, Esq.</b> ) and the LCMS Indiana District
8:20 a.m. to 8:50 a.m. - <b>Rev. Dr. Cameron A. MacKenzie</b> - Controversy over Translating the Bible - from Jerome to the Present
8:50 a.m. to 9:20 a.m. - Questions and Answers
9:20 a.m. to 9:35 a.m. - Break
9:35 a.m. to 10:05 a.m. - <b>Rev. Dr. Jeffrey J. Kloha</b> - Manuscripts and Misquoting, Inspiration and Apologetics
10:05 a.m. to 10:30 a.m. - Questions and Answers
10:30 a.m. to 11:00 a.m. - <b>Rev. Dr. Peter J. Scaer</b> - A Hermeneutics of Meaning: Created to be in Conversation with God
11:00 a.m. to 11:30 a.m. - Questions and Answers
11:30 a.m. to 12:00 noon - <b>Rev. Dr. Martin Noland</b> - The Brief Statement of 1932 as a Defense of the Plenary Authority of Scripture Against the Modern Theory of Development of Doctrine
12:00 noon - 12:10 p.m. - Questions and Answers
<b>12:20 p.m. to 1:20 p.m. - Lunch Served in the Meeting Room</b>
1:20 p.m. to 2:00 p.m. - <b>Vicar Christian Preus</b> - Clarity and the Gospel and Philip Melancthon's <i>Locci Communes</i>
2:00 p.m. to 2:30 p.m. - Questions and Answers
2:30 p.m. to 3:10 p.m. - <b>Rev. Dr. Brian S. Saunders</b> - Visitation; Contact and Control
3:10 p.m. to 3:45 p.m. - Questions and Answers
3:45 p.m. to 5:00 p.m. - <b>Panel Discussion with All Presenters</b>
5:00 p.m. to 5:10 p.m. - Closing Remarks and Closing Prayer
5:30 p.m. - <b>LCA Annual Business Meeting</b> (Paid Members Only)

The conference will be held at Don Hall's Guest House. The rates are **\$89.00** + taxes for a single; **\$99.00** + taxes for 2-4 per room. When making your reservation, mention that you are attending **THE LUTHERAN CONCERNS ASSOCIATION ANNUAL CONFERENCE, CODE: GROUP #1185**. To be guaranteed a room, reservations must be made by December 18, 2014. There is free airport shuttle service from the airport to Don Hall's. At the time of check-in, breakfast and dinner coupons (free breakfast and free dinner) will be given for each room (maximum two of each per room). A free lunch will be served in the meeting room (if registration is postmarked by 12/14/2014). You must make your own Guest House reservation.



## REGISTRATION FORM

LCA Annual Conference · January 19, 2015

Don Hall's Guest House · 1313 West Washington Center Road · Fort Wayne, IN 64825;

260-489-2524 · 800-348-1999 · [www.donhallsguesthouse.com](http://www.donhallsguesthouse.com)

**Annual LCA Membership: \$35.00**

I will attend the meeting:

Name

Address

Phone Number

Email Address

LCMS District

Annual membership fee (\$35) enclosed \_\_\_\_\_.

Paid LCA member conference registration fee: \$55 if postmarked by 12/14/2014; \$60 if postmarked thereafter. Enclosed \_\_\_\_\_.

Non-member conference registration fee: \$65 if postmarked by 12/14/2014; \$70 if postmarked thereafter. Enclosed \_\_\_\_\_.

Half day (AM or PM) registration fee is 50% less of above fee. If lunch is desired, add \$10; must be postmarked by 12/14/2014.

Enclosed \_\_\_\_\_.

**Seminary students and personnel** will have the registration fee waived, but to receive **lunch for \$10**, registration must be postmarked by 12/14/2014.

I will pay at the door \_\_\_\_\_.

**A free lunch will be served to early registrants who pay the applicable registration fee by 12/14/2014, or at the door.**

Make check payable to **LUTHERAN CONCERNS ASSOCIATION**. Please detach this registration form & send to Lutheran Concerns Association · 149 Glenview Drive · New Kensington, PA 15068-4921

### **The Lutheran Clarion**

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The Board of Directors for the LCA:

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September 2014



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